THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace: that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth!"—ISAIAH LII, 7.

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PRESIDENT HEBER C. KIMBALL'S JOURNAL.

AN ACCOUNT OF HIS MISSION TO ENGLAND AND THE INTRODUCTION OF THE GOSPEL TO THAT LAND.

CHAPTER XI.

FAR WEST BESIEGED—JOSEPH SMITH AND BRETHREN BETRAYED BY APOSTATES—ATROCITIES OF MOB—CONVERSATION WITH W. E. MCLELLIN—EXTERMINATION SPEECH OF GENERAL CLARK.

Before I proceed farther with my narrative, it may perhaps be as well to revert to some other things that transpired in Missouri:

After witnessing the death of D. W. Patten, I took Dr. Avard with me to Far West, a distance of three miles, to Elder Rigdon's house, where we found brother Patrick O'Banion, who was shot in nearly the same place as brother Patten (he was a member of Zion's Camp in 1834). He also died in a short time, firm and steadfast in the faith, was perfectly calm and composed, and bore a strong testimony to the truth of "Mormonism."

Gideon Carter, who was also a faithful Saint, was shot in the head and left dead on the ground, so defaced that the brethren did not at first know him.

This was a gloomy time!

On the 30th of October, 1838, we discovered several thousand of the mob coming to Far West, under pretense of being government troops. They passed through our corn and wheat fields, making a complete desolation of every thing in their way.

Brother Brigham Young and I were appointed captains of fifty, in a hurry, and commanded to take our position right in the thoroughfare on which the mob were seen advancing to the city, momentarily anticipating the awful tragedy of a bloody massacre. Joseph was with us, giving counsel.

The army came up to good rifle shot distance and halted. Seeing our temporary fortifications, which we had thrown up the night previous, by pulling down some of our houses, and fixing up our wagons, they dared not approach nearer, but retreated back to Goose Creek, about three-fourths of a mile, screaming, hallooing and screeching. The mob afterwards declared there were fifteen hundred of us stationed there to prevent their approach, but to my certain knowledge there were only about one hundred and fifty in that line.

The word came that Joseph Smith and several others were to be given up, otherwise the mob would massacre every man, woman and child.

In order to prevent the execution of this threat, Joseph gave himself up, with Elders Sidney Rigdon, P. P. Pratt, Lyman Wight and George W. Robinson, the mob having been betrayed into the camp by Col. George M. Hinkle and other apostates.

On the 1st of November, the mob, professing to be the regular militia of the State of Missouri, numbering about seven thousand, surrounded Far West. Our men were all taken prisoners and then marched a short distance into a hollow, where Col. Lucas had previously pointed his cannon in full range, so that if we failed to lay down our arms, he could easily sweep us into eternity, which was his design. We were then formed into a hollow square and commanded by Col. Lucas to ground arms and deliver up our weapons of war, although they were our own private property. After being marched back a short distance, on the public square, we were again formed into a hollow square, near the house of Widow Beeman.

The mob commenced plundering the citizens of their bedding, money, wearing apparel and everything of value they could lay their hands upon. Much property was destroyed by the burning of houses, logs, rails, corn cribs, boards, etc., the using of corn and hay, the killing of cattle, sheep and hogs, etc., and all this without regard to owners, or asking leave of any one. In the meantime, men were abused, and women insulted and treated with violence by the troops, while the men were kept prisoners.

We were compelled at the point of the bayonet to sign a deed of trust for the purpose of making our individual property liable, as they said, to pay all the debts of persons belonging to the Church, and also for all damages the old inhabitants of Daviess County might have sustained in consequence of the late difficulties in that County.

When General Clark arrived, the first important move made by him was collecting our men together on the square, and selecting about fifty of them, whom he immediately marched into a house and confined closely. This was done without the aid of the sheriff or any legal process.

The next day, forty-six of those taken, with the Prophet Joseph, were driven, like a parcel of menial slaves, off to Richmond, not knowing why they were taken.

When these troops surrounded us, and we were brought into a hollow square, the first persons that I knew were men who had once professed to be our brethren. They were the men who piloted the mob into our city, namely, William E. McLellin and Lyman E. Johnson, two of the Twelve; John Whitmer and David Whitmer, two of the witnesses to the Book of Mormon; William W. Phelps and a score of others, "hail fellows, well met."

A portion of the troops were painted like Indians, and looked horrible. They were led by Niel Gillum, who styled himself "the Delaware chief," who, with many others, cocked his gun upon us and swore he would blow our brains out, although we were disarmed and helpless.

William E. McLellin inquired where Heber C. Kimball was, and some one pointed me out to him. I was sitting on the ground. When he came up to me, he said, "Brother Heber, what do you think of Joseph Smith, the fallen prophet, now? Has he not led you blindfolded long enough? Look and see yourself poor, your family stripped and robbed, and your brethren in the same fix. Are you not satisfied with Joseph?"

I replied, "Yes, I am more satisfied a hundred fold than I was before; for I see you in the very position that he foretold you would be—a Judas to betray your brethren, if you did not forsake your adultery, fornication, lying and abominations. Where are you? What are you about—you, and Hinkle, and scores of others? Have you not betrayed Joseph and his brethren into the hands of the mob, as Judas did Jesus? Yes, verily, you have! I tell you 'Mormonism' is true, and Joseph is a true Prophet of the living God, and you with all others that turn therefrom will be damned and go to hell, and Judas will rule over you!"

Soon after this, when things began to be a little more quiet, I desired to

go to my home to get something to eat, many of us not having eaten any food for twenty-four hours. I asked some of the mob standing near if I could have the privilege of going to my house, a little distance off. They referred me to their captain, who was Bogart, the Methodist preacher. I went to him and told him what I wanted. He first spoke of sending some one with me, as I would be liable to be shot if found alone. In a short time, however, he said, "I will go with you."

He went down to my house, and my wife got some dinner and he ate with me; then we returned, and I again took my seat on the ground with my brethren who were under guard.

The next day I was permitted to return to my home, but was told that I need not try to leave the city as it was surrounded with a strong guard to prohibit any one leaving the place. The mob were engaged taking every man a prisoner who seemed to have any influence, and putting him in chains to await a trial.

It was rumored that all the men who were in the Crooked River battle would be taken prisoners; therefore, many of them fled to the north before the guards were placed around the city.

The 6th of November, General Clark delivered his noted extermination speech, and read over the names of fifty-six brethren who were made prisoners, to await a trial for something they knew not what.

In order that the tyrant may not be forgotten, I insert a portion of his speech:

"GENTLEMEN:—You whose names are not attached to this list of names, will now have the privilege of going to your fields, and of providing corn, wood, etc., for your families. Those who are now taken will go from this to prison, be tried and receive the due demerit of their crimes; but you, (except such as charges may hereafter be preferred against,) are at liberty, as soon as the troops are removed that now guard the place, which I shall cause to be done immediately. It now devolves upon you to fulfil a treaty that you have entered into, the leading items of which I shall now lay before you. The first requires that your leading men be given up to be tried according to law; this you already have complied with. The second is, that you deliver up your arms; this has been attended to. The third stipulation is that you sign over your properties to defray the expenses of the war. This you have also done. Another article yet remains for you to comply with—and that is, that you leave the State forthwith. And whatever may be your feelings concerning this, or whatever your innocence, it is nothing to me. General Lucas (whose military rank is equal with mine) has made this treaty with you; I approve of it. I should have done the same had I been here. I am therefore determined to see it executed. The character of this State has suffered almost beyond redemption, from the character, conduct and influence that you have exerted; and we deem it an act of justice to restore her character to its former standing among the States by every proper means. The orders of the governor to me were, *that you should be exterminated, and not allowed to remain in the State.* And had not your leaders been given up, and the terms of the treaty complied with, before this time you and your families would have been destroyed, and your houses in ashes. There is a discretionary power vested in my hands, which, considering your circumstances, I shall exercise for a season. You are indebted to me for this clemency. I do not say that you shall go now, but you must not think of staying here another season, or of putting in crops; for the moment you do this the citizens will be upon you; and if I am called here again in case of non-compliance of a treaty made, do not think that I shall do as I have done now. You need not expect any mercy, but *extermination, for I am determined the governor's orders shall be executed.* As for your leaders, do not think, do not imagine for a moment, do not let it enter into your minds, that they will be delivered and restored to you again, for *their fate is fixed, their die is cast, their doom is sealed.* I am sorry, gentlemen, to see so many apparently intelligent men found in the situation that you are;

and oh! if I could invoke that Great Spirit, THE UNKNOWN GOD, to rest upon and deliver you from that awful chain of superstition, and liberate you from those fetters of fanaticism with which you are bound—that you no longer do homage to a man. I would advise you to scatter abroad, and never again organize yourselves with Bishops, Presidents, etc., lest you excite the jealousies of the people and subject yourselves to the same calamities that have now come upon you. You have always been the aggressors—you have brought upon yourselves these difficulties, by being disaffected, and not being subject to rule. And my advice is, that you become as other citizens, lest by a recurrence of these events you bring upon yourselves irretrievable ruin."

He also said: "You must not be seen as many as five together; if you are, the citizens will be upon you and destroy you, but you should flee immediately out of the State. There is no alternative for you but to flee; you need not expect any redress; there is none for you."

I was present when that speech was delivered, and I can truly say that he is a liar and the truth is not in him, for not one of us had made any such agreement with Lucas, or any other person. What we did was by compulsion in every sense of the word; and as for General Clark and his unknown god, they had nothing to do with our deliverance; but it was our Father in heaven, the God of Abraham, of Isaac and of Jacob, in whom we trust, who liveth and dwelleth in the heavens; and the day will come when our God will hold him in derision, with all of his coadjutors.

THE ECHO CANYON WAR.

(From the Salt Lake "Contributor.")

In receiving this reply to the order of the governor to surrender or leave the Territory, action was immediately determined upon to show that we were in earnest. Major Lot Smith, who had taken the message and brought back the reply, reports the work that was assigned him to perform, as follows: "When I returned to camp, I was invited to take dinner with the commanding-general and his aids. During the meal, General Wells, looking at me as straight as possible, asked if I could take a few men and turn back the trains that were on the road or *burn* them. I replied that I thought I could do just what he told me to. The answer appeared to please him, and he accepted it, telling me that he could furnish only a few men, but that they would be sufficient, for they would appear many more to our enemies. As for provisions, none would be supplied, as we were expected to board at the expense of Uncle Sam. As this seemed to be an open order, I did not complain, and at 4 o'clock, October 3rd, we started, numbering forty-four men, rank and file, Major Lot Smith in command, Captain H. D. Haight, Lieutenants Thomas Abbott and John Vance, officers. We rode nearly all night, and early the next morning came in sight of an ox train headed westward. I left half of my men to get breakfast, and with the others proceeded to interview the bull-whackers. On calling for the captain, a large fine-looking man stepped forward and gave his name as Rankin. I informed him that we wanted him to turn his train and go the other way, until he reached the States. He wanted to know by what authority I presumed to issue such orders. I replied, pointing to my men that *there* was a part of it, and the remainder was a little further on concealed in the brush. He swore pretty strongly, and thought that was good in a free country like this: however, he faced about and started to go east, but as soon as out of sight would turn again towards the mountains. The troops met him that day and took out his lading, leaving the wagons and

teams standing. I camped near these troops on that night on the banks of Green River.

"Losing the opportunity to make much impression on Rankin's train, I thought something must be done speedily to carry out the instructions received, so I sent Captain Haight with twenty men to see if he could get the mules of the tenth Regiment on any terms. With the remaining twenty-three men I started for Sandy Fork to intercept trains that might be approaching in that direction. On the road, seeing a large cloud of dust at a distance up the river, on the old Mormon road, I sent scouts to see what caused it. They returned, overtaking me at Sandy, and reported a train of twenty-six large freight wagons. We took supper and started at dark. After traveling fourteen miles, we came up to the train, but discovered that the teamsters were drunk, and knowing that drunken men were easily excited and always ready to fight, and remembering my positive orders not to hurt anyone except in self-defence, we remained in ambush until after midnight. I then sent scouts to thoroughly examine the appearance of their camp, to note the number of wagons and men and to report all they discovered. When they returned and reported twenty-six wagons in two lines a short distance apart, I concluded that counting one teamster to each wagon and throwing in eight or ten extra men would make their force about forty. I thought we would be a match for them, and so ordered an advance to their camp.

On nearing the wagons, I found I had misunderstood the scouts, for instead of one train of twenty-six wagons there were two, doubling the number of men, and putting quite another phaze on our relative strength and situation. There was a large camp-fire burning and a number of men standing around it smoking. It was expected by my men that on finding out the real number of wagons and men, I would not go farther than to make some inquiries and passing our sortie upon the trains as a joke would go on until some more favorable time. But it seemed to me that it was no time for joking. I arranged my men, and we advanced until our horses' heads came into the light of the fire, then I discovered that we had the advantage, for looking back into the darkness, I could not see where my line of troops ended, and could imagine my twenty followers stringing out to a hundred or more as well as not. I inquired for the captain of the train. Mr. Dawson stepped out and said he was the man. I told him that I had a little business with him. He inquired the nature of it, and I replied by requesting him to get all of his men and their private property as quickly as possible out of the wagons for I meant to put a little fire into them. He exclaimed: "For God's sake, don't burn the trains." I said it was for His sake that I was going to burn them, and pointed out a place for his men to stack their arms, and another where they were to stand in a group, placing a guard over both. I then sent a scout down towards Little Mountain Fork. failing to put one out towards Ham's Fork on the army. While I was busy with the train a messenger from the latter surprised us by coming into camp. I asked him if he had dispatches and to hand them to me. He said he had, but they were verbal. I told him if he lied to me his life was not worth a straw. He became terrified, in fact I never saw a man more frightened. The weather was a little cool but his jaws fairly chattered. I took his mule and arms and told him where to stand, at the same time placing a large Irish Gentile I had with me as guard over him, with instructions to shoot him if he moved. He plead piteously for his life; but I indicated that soldiers' lives were not worth much, it was only the bull-whackers who could expect to get off easy. He said afterwards that he expected every moment to be killed. His orders to the train men were from the commander at Camp Winfield, and were to the effect that the Mormons were in the field and that they must not go to sleep but keep night guard on their trains, and that four companies of cavalry and two pieces of artillery would come over in the morning to escort them to camp.

While I was engaged with the first train a guard of the second came down to see what was going on. I told him to go back and not move and that I would be up soon and attend to them. My scout said, afterwards, that when the guard returned he squatted down by a wagon wheel and never moved until I came up. Captain Dawson and I shortly after went up to the second train. Dawson shaking the wagon in which the wagon-master slept, called loudly for Bill. "Bill" seemed considerably dazed and grumbled at being called up so early. Dawson exclaimed with peculiar emphasis: "Damn it man, get up, or you'll be burned to a cinder in five minutes!" Bill suddenly displayed remarkable activity. I introduced the same programme to him that we had carried out with the first train, having them come out man by man, stack their arms and huddle together under guard. By the time I had my men scattered out, guarding the different interests, they appeared to have dwindled to a very small body to me, but the sixty or seventy prisoners, for with extras the teamsters numbered that many, never discovered it. Having got them disposed of I inquired of Dawson what kind of loading he had, as I was much in need of overcoats for my boys the season getting late and weather cold. I also asked if they had much powder on board, for if so it would be convenient when I fired the wagons to take him with me. He was much frightened at that proposition and hastily produced his bills of lading. I told him to hunt himself as I had no time. He searched diligently for powder and my boys for overcoats and clothing. Dawson announced that there were large quantities of saltpetre and sulphur in the wagons and said they were nearly as dangerous as powder. I told him we would have to take the risk of injury from them. He begged me not to make him fire the train, saying "For the good Lord's sake don't take me, I've been sick and am not well yet, and don't want to be hurt." There were many such laughable incidents connected with the adventures of the night, if we had dared to laugh. One old man, shaking with St. Anthony's dance or something else, came up to me and wanted to know why we had driven up the oxen so early. Learning that our business was of a different nature, he tremblingly said he thought we would have come sooner and not waited until they were in bed and some of them liable to be burned up. My big Irishman told him we were so busy that we nearly left him without calling him up at all, at all.

When all was ready, I made a torch, instructing my Gentile follower, known as Big James, to do the same, as I thought it was proper for the "Gentiles to spoil the Gentiles." At this stage of our proceedings an Indian came from the Mountaineer Fork, and seeing how the thing was going asked for some presents. He wanted two wagon covers for a lodge, some flour and soap. I filled his order and he went away much elated. Out of respect to the candor poor Dawson had showed, I released him from going with me when we fired the trains, taking Big James instead, he not being afraid of saltpetre or sulphur either.

While riding from wagon to wagon, with torch in hand and the wind blowing, the covers seemed to me to catch very slowly. I so stated it to James. He replied, swinging his long torch over his head; "By St. Patrick, aint it beautiful! I never saw anything go better in all my life." About this time I had Dawson send in his man to the wagons, not yet fired, to get us some provisions, enough to thoroughly furnish us, telling him to get plenty of sugar and coffee, for though I never used the latter myself, some of my men below, intimating that I had a force down there, were fond of it. On completing this task I told him that we were going just a little way off and that if he or his men molested the trains or undertook to put the fire out, they would be instantly killed. We rode away, leaving the wagons all ablaze.

If a man empties his purse into his head, no one can take it from him.

HOW TO SPOIL YOUR CHILDREN.

Make them as much afraid of you as possible on all occasions.

Fly into a violent passion with them several times a day.

Whip them soundly if they break some trifle by accident.

If they smash it purposely, do not pretend you see it.

Don't be foolish enough to enter into their childish sports.

When they ask for information, tell them to shut up their mouths.

Never take the least notice of their little childish sorrows.

Give them to understand that it is pretty to say pert things.

Always take their part against teachers, governesses, &c.

Try to forget as much as possible that you were ever young yourself.

When they amuse themselves torturing animals, look on and laugh.

Always tell them to hit back when annoyed by neighbouring children.

Tell them all the lies you like, and half kill them if they tell you one.

When they tell you they won't do a thing, laugh at it and let it go.

When they fall and hurt themselves, scold them for their awkwardness.

Give them expensive trifles to play with, and raise Cain if they break one.

Dress them in such style that they will be afraid to play for fear of spoiling their clothes.

Make religion such a long-faced, poky thing that they'll hate the name of it as long as they live.

Tell them it is a sin to be dishonest, but if they bring you back too much change from the grocer's, keep it, and tell them to say nothing about it.

Threaten to tell their father and get them punished for every blessed thing they do, so that by degrees they will come to the conclusion that a father is some sort of a whipping machine.

If you feel a little hand trying to nestle in yours, or a little arm trying to twine itself around your neck, give a growl and snarl out something about wanting to be let alone.

Every question asked by a child's mind is a reaching out toward the soul of things; and every question rightly answered and every law understood stimulates the growth of the child's mind toward the world that lies around it.

If a man will only start with a fixed and honorable purpose in life, and strictly and persistently attempt to carry it out to the best of his ability, undismayed by failure or delay, the time may be long in coming, but come it will when that purpose will be achieved.

To make oneself an unordered telephone from house to house is a breach of implied confidence and one of the smaller sins of disloyalty. No truly honorable person would ever go into a family as a friend, remain as a spy, and leave as a traitor, though the treachery and the spying be on unimportant matters involving no charge of misdoing and no breach of accepted confidence.

It needs wise and patient effort to make home the most attractive place of all—and it should never be less than that. Those womanly arts which by the skilful touch lend beauty and grace to the plainest things, and from being homely make them to be home-like, are all needed to this end. Many a husband too prone to stray might be kept by his own fireside by no more art or subtler skill than this.

Great injury and injustice is often done by those who know a very little imposing their crudities and blunders upon those who know less, and passing them off for true coin. Cases of this kind are constantly occurring, and many false conclusions are thus promulgated and accepted by those who can neither test nor refute them. Probably we can never estimate how great a damage is thus done to the cause of truth, nor how many such lessons are learned, only to be unlearned before any real progress can be made.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

MONDAY, FEBRUARY 5, 1883.

SIGNS OF THE SECOND COMING.

Among the prophetic indications which were to precede the second coming of the Son of Man, were promised "signs in the heavens above and in the earth beneath." That the prophecies in relation to these things are rapidly coming to pass, is evident to all who have sufficient faith and reverence to recognize in events now happening or impending, the exact fulfillment of those ancient oracles who spake as they were moved upon by the Holy Ghost, concerning the great and important future unfolded to their view. A correspondent, writing from Merthyr Tydfil, South Wales, under date of the 18th ult., describes certain interesting events which occurred in that vicinity on two separate occasions prior to the date of his writing.

The first was on the evening of the 10th of January. Some time after dark, says our informant, a most remarkable sight was witnessed in the heavens. It was in the shape of a huge fiery serpent, of exceeding brilliancy, which remained visible until about twenty minutes to 7 o'clock on the following morning, when it disappeared. While it stayed it shed a radiance which illumined the town, and was seen by many people in various parts of the neighborhood. The second was "a sign in the earth beneath," and from the following description was doubtless a shock of earthquake. To use the words of our correspondent, brother J. G. Goold: "On the night of Tuesday, January 16th, as I was in the coal pit, working in company with two other men, we heard a heavy rumbling noise, as if a couple of railway cars were passing near us, causing the earth to shake. We stopped working and listened; it lasted about half a minute, its direction being from north-west to south-east, as near as we could tell. It was heard in other parts of the colliery, also in adjacent collieries, and was heard and felt in and around Merthyr."

It is a common custom with the shallow votaries of so-called science, to sneer in derision at the claims of prophecy upon the operations of nature, and to make light of those inclined to be religious who see in such things the exact fulfillment of Scriptural prediction. The idea of an earthquake or a meteor, which their text-books and treatises so flippantly consign to the catalogue of natural phenomena, being regarded as miraculous or prophetic, is too absurd and visionary for their great minds to entertain for a moment. "Strictly upon natural principles," "Easily accounted for scientifically," are the weapons with which they endeavor to ward off every argument based upon Scriptural grounds, and which they seem to imagine put an effectual quietus upon and dispose of the question altogether. Let us ask these learned

skeptics just one little question. Who has ever said or intimated that these prophetic "signs" should *not* be upon natural principles, or that they could not be accounted for scientifically? Did the Savior, his Apostles or any of the ancient Prophets ever make such an assertion? Who that knows anything about the great God of nature, whose omnipotent science framed the world and peopled it, and whose right hand grasps the lightning and all the occult forces of nature, would presume to declare that He would, could or should do otherwise than adhere to natural law and the all-creative sciences which render him the Almighty Being that he is? It is no argument against the fulfillment of prophecy to say that it is fulfilled on natural principles. Prophecies are made on natural principles, and they will be fulfilled on natural principles. God never works with any other kind, and all His wondrous acts, even to His mightiest miracles, so improperly attributed by the ignorant and unreasoning to unnatural causes—unnatural, forsooth, because not understood!—are but the results of nature's higher laws operating under His divine manipulation. When Jesus said, "these signs shall follow them that believe," he did not say nor mean that they should not follow naturally. And yet they were miracles, nevertheless. When He and his disciples healed the sick, cast out devils and raised the dead, those things were simply the natural results of natural causes, not understood and therefore miraculous to the masses, but natural none the less, and to such as are "wise unto salvation" easily accounted for scentifically, and strictly in accordance with natural principles.

Did the Gospel "signs" which followed the believers in ancient days, because they were natural, vitiate the promise of the Savior in relation to them? Was not His word made good when they *did* follow, irrespective of the means by which they were produced? Then why should the signs of His second coming, foretold centuries ago, though every one of them be produced on natural principles and readily accounted for by science, be considered as anything more or less than the fulfillment of the prophecy relating to their appearance? If the signs appear, as predicted, is not that sufficient proof of the correctness of the prophecy? If not, then what in wonder's name would suffice for that purpose? Would the skeptic's mind be any nearer convinced if the signs did not appear? Why then attempt to disprove prophecy by such flimsy subterfuge for argument? Why delve after the whys and wherefores of such matters as if even when found they could change the fact itself or alter the status of the case in any degree whatever? The question is not *how* do such things come about, but *do* they come about at all? If they do, then prophecy is fulfilled and God's word vindicated, let the cause of their occurrence be whatsoever it may. Let the wise remember and understand. Let them keep a watchful eye upon things now happening and about to happen. For no matter how the skeptic may sneer, or how scorners may multiply themselves and their theories, the same authority which predicted their appearance in the latter days also predicted the signs which are the objects of their derision, and their coming forth at the present time is not only proof positive of the truth of the promises concerning them, but also of the approach of more important events of which they are but the premonitory symtoms.

HONORABLY RELEASED.

ELDER David Burnett, for the last nine months a Traveling Elder in the Glasgow Conference, has been honorably released from his missionary labors and given leave to return home to Utah. The cause which necessitated this action was the precarious state of his health, which had become seriously impaired by the severity of the climate. Previous to leaving this country, twenty-six years ago, he had suffered considerably with consumption, but during his long residence in Utah had been comparatively free from this distressing complaint, which only returned after he had commenced his labors in Scotland, in the town of Aberdeen and the surrounding neighborhood. Brother Burnett has labored faithfully and efficiently from beginning to end, being filled with zeal for the salvation of souls and the fulfillment of his mission, and it is but doing him justice to say that, although fully aware of his delicate and even dangerous situation, his interest in the work of the Lord—the prospects of which seemed brightening in his field of labor—overbalanced his anxiety for his personal welfare. He even asked his Conference President, Elder David McKay, who was apprised of his ill health, not to report his condition to the President of the Mission, as it was his paramount desire to remain and complete his work, and it was not until the recent visit of President Smith to Scotland that the facts were made known; whereupon, after due deliberation, it was deemed expedient that brother Burnett should be immediately released. This was accordingly done, and he took passage homeward on board the S.S. *Alaska*, which sailed from Liverpool on Saturday, January 20th. His field of labor, as already stated, was Aberdeen and its vicinity, where he baptized ten persons and made many warm personal friends. He testifies of the uniform kindness exhibited in his behalf by his Conference President and associates in the ministry, but for whose timely and effective administrations, he feels that he would not have been able to remain as long as he has; he also speaks gratefully of many favors received at the hands of the Saints, and praying God to bless them and all who are engaged in fulfilling His purposes, he bids them and all his friends an affectionate farewell.

ABSTRACT OF CORRESPONDENCE.

The following interesting extract from a letter written by President George Q. Cannon, at Washington, D. C., U. S. A., on January 10th, to Elder George C. Lambert of this Office, will doubtless be read with pleasure by the Elders and Saints in this Mission:

"I am greatly pleased with the spirit of your letter. You and the Elders are sent to warn the people and save the souls of the children of men. The man who truly loves his fellow-man and desires his future happiness, will do all in his power to save him by making him acquainted with the truth. He will carry it to him. He will not wait for him to come for it, or be afraid to go out of the beaten path to bring it to his knowledge. Because it may be

difficult, because it may call out persecution, because others have been unsuccessful, or because it may conflict with the ideas of men who run in grooves, should not deter him from seeking people at their homes. You should search for the honest-in-heart diligently. You must fish for the chosen ones, you must hunt for them, you must spare no pains to warn all men. If men reject you and utterly refuse to hear you, then you can stand as a witness against them. If a house or a village or a city does so, then you are a witness against them.

"While there are people to hear, there is labor for missionaries, until they utterly reject the servants of God and He says it is enough. The Spirit of the Lord prompts the servants of God to send Elders to Great Britain. There are honest souls there to be saved. Depend upon that, or the Mission would soon be closed up. It is in missionary labor like everything else, it is the pushing, energetic man, full of faith and zeal, whose mind is on his mission, who seeks and prays for success, who succeeds; not the man who watches the days and weeks and months pass, and is happy that they go, because he sees the end of his mission approaching.

"When I left home I expected I would not be gone long; but I am still here, and there is a prospect of my remaining till the end of the Session—the 4th of March. There is a prospect of brother Caine being admitted before long. The Committee will probably be unanimous in favor of seating him. I had made calculations upon being at home during the winter; but in this I am disappointed.

Brother Caine and I room together. He sends his love. Accept mine. The Lord bless you, keep you in purity, make you a successful instrument in doing good, and bring you home safely when your mission shall be ended there. I desire and pray that you may have joy in your labors and do a good work. Remember me to all the Elders and Saints with whom you may be."

MINUTES OF A DISTRICT MEETING,

HELD IN THE CLEVELAND ASSMBLY ROOMS, GROSVENOR STREET, MANCHESTER, ON SUNDAY, JANUARY 14TH, 1883.

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Elders present from Utah: Apostle John Henry Smith, President of the European Mission; Bishop O. F. Whitney, from the Liverpool Office; Ben. E. Rich, President of and Thomas Emmett, J. P. Wood, E. M. Dugdale, Charles Lambert, J. Binks, J. Briggs, T. Ogden, and John R. Holt, traveling Elders in the Manchester Conference. Henry Leyland and George Perry, traveling Elders in the Liverpool Conference; Joseph Wild, President of and George Brough, traveling Elders in the Leeds Conference.

10 A. M.

Singing. Prayer by Elder J. P. Wood. Singing.

Elders Wood, Dugdale, Lambert, Binks, Briggs, Ogden and Emmett, reported their labors in their respective districts, the reports showed that the condition of the Saints was favorable and tended in a manner to encourage them in their labors, they at present experienced many difficulties in endeavoring to lay the principles of the Gospel before the people on account of the winter season, but trusted that when the warm weather came these difficulties would be removed that they might have the privilege of preaching the principles of truth in the open air: they each testified to the Divine mission of Joseph

Smith, and to the restoration of the Gospel.

Elder Wild, President of the Leeds Conference, addressed the meeting. He said that in coming to Manchester, it was like visiting home, as he was called to travel in the Manchester Conference when he first arrived in this country, after an absence of twenty-five years. He could not see that during that time England had progressed, but rather had degenerated. During his presidency in the Leeds Conference, he had found many warm-hearted Saints and had enjoyed his labors. He rejoiced in the work in which he was engaged, and testified to its divinity.

The remainder of the time was occupied by President J. H. Smith, who said it was the first time he had had the opportunity of speaking to the Saints in Manchester for seven years. He trusted that the Saints to whom he had the pleasure of speaking formerly were by this time gathered out and striving to build up Zion. He was aware of the trials which the Elders have to put up with in wending their way among strangers. When seeking to promulgate principles which are in themselves pure and holy, they were regarded with suspicion. He stated that these men came not in their own strength, nor were they schooled in colleges, but came in their weakness relying entirely on the spirit of the Lord. God chose the weak things of the earth to confound the wisdom of the wise; he selected the boy Joseph Smith to bring about his great and marvellous work of the Latter-days. He prayed that the Lord would bless the honest in heart, whether they were Saints or not, that they might all come to a knowledge of the truth of the Gospel of Jesus Christ.

Singing. Benediction by President Rich.

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2 P. M.

Singing. Prayer by Elder Perry. Singing. Administration of the Sacrament.

Elder Leyland spoke upon the principles of the Gospel. It was his intention to introduce the Gospel in those parts of the Liverpool Conference which had not been frequented by the brethren of late. He related the manner of his receiving the Gospel, and said that the first meeting he attended of the Latter-day Saints was on that very street (Grosvenor-street.) He testified that he knew the Gospel was restored with all its ancient gifts and blessings.

Bishop Whitney then addressed the meeting. He had come from Salt Lake City, where he was born and bred and had come forth fully qualified to speak of that which he knew concerning a people everywhere spoken evil of. He realized his position in standing up to teach the people the way of life, for he knew well that the curse of the Apostle Paul would rest upon him if he did not strictly adhere to the Gospel of Jesus Christ, the power of God unto salvation, and the only means whereby man could be saved in the celestial kingdom of God. He knew that if he preached that which was not true, he would be held accountable at the great judgment day when Death and Hell would deliver up their dead and all men be judged according to the deeds done in the body. He then traced the history of mankind from the creation down to the present time, showed the necessity of the fall of Adam and Eve, and the efficacy of the redemption of Christ, through obedience to His Gospel. He spoke at length upon the primary principles of the Gospel, proving that without faith nothing is possible, and that faith without works is dead. He concluded by bearing testimony that he knew the Gospel, if obeyed, would bring man back into the celestial presence of his Maker, and that Joseph Smith, that much-misrepresented man, was truly a Prophet of the living God.

Singing. Benediction by Elder Jackson.

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6 p.m.

Singing. Prayer by Bishop O. F. Whitney. Singing.

President Rich, who was the first speaker, said the Latter-day Saints believed in God the eternal Father, and in his Son Jesus Christ; they believed that by the sin of Adam death came upon the human family,

and also that through the atonement of Christ the resurrection was brought about; as all mankind were subject to death by the transgression of our first parents, so also would all be raised from the dead through the atonement of Christ, and will answer for their own sins and not for Adam's transgression. He promised them if they would do the will of the Father, by receiving the Gospel, they should have the same knowledge as the ancient Saints possessed, and know of the doctrine whether it was of God, or whether it was of man.

President John Henry Smith said he was pleased to meet with his brethren and sisters, for he realized they were all the children of one common parentage; he felt moved upon to speak of the history of Joseph Smith, and showed how it was a moral impossibility for a farmer's boy of 14 years to accomplish, without the assistance of the Almighty, the great things he did. He then traced his history, relating the manner in which he received his first vision, and subsequent revelations and ordinations; read the testimony of the three witnesses to the Book of Mormon, and also that of the eight witnesses, and testified of the divinity of the mission of Joseph Smith, Brigham Young, and the present leaders of the Church. Towards the conclusion the speaker touched upon the principle of plural marriage; said that although he did not come to preach that doctrine, neither did he wish to appear as if avoiding the question. He also spoke upon the principle of baptism for the dead, and very clearly pointed out its importance in the salvation of the millions who had died without even hearing the name of Christ. He closed with a powerful testimony to the restoration of the Gospel, with all its gifts and blessings, and to the divinity of the mission of Joseph Smith.

President Rich arose and said that he was proud of the fact that he was born of polygamous parents, and bore testimony that what had been taught during the day was true, and that the Gospel they had heard was the only means whereby men could be saved in the celestial kingdom of God.

Singing. Benediction by President J. H. Smith.

The meetings were well attended, particularly in the evening, and good order prevailed except when President Smith was discoursing on the principle of plurality, when a man disturbed the meeting by asking for Scriptural authority in support of that doctrine. These were promptly furnished by the speaker, much to the discomfiture of his questioner, who became very rude and disorderly and finally had to be expelled.

GEO. E. HYDE, Clerk.

WHAT OUR ENEMIES WANT.

The following editorial from the St. Paul, Minnesota, *Pioneer Press*, correctly interprets the motives which inspire the unprincipled clique that are trying to rule and ruin Utah.

"Fortunately for the hopes of those who desire the suppression of polygamy, there is no probability that Congress will lay aside the urgent matters with which it is busied, in order to waste time in discussing the demands of the Utah delegation of Gentiles. Those demands are selfish and unreasonable, and it would be both improper and impolitic to accede to them. It should be thoroughly understood that the attitude of the anti-Mormon population of Utah, is not at all that of the friends of decency and order throughout the country. What the latter desire is simply the destruction by lawful means of the crime of polygamy. Beyond that end they care nothing about what may be the fortunes of Mormonism proper, divested of its disgusting appendage; nor are they solicitous that the political control of the Territory should be transferred to the hands of a party which is a small minority of even its law-abiding

people. The former cannot understand this at all. Evidently the idea of the Utah Gentiles is that Congress should place them in absolute authority over the members of the Mormon Church, and they hope to use the strong feeling against polygamy to compass this ulterior end. They denounce the Edmunds bill as impotent and a failure. But why? Not because it may not, by its gradual action, finally succeed in extirpating polygamy, but because to their great disappointment, it makes no violent revolution, and does not strip the Mormon party in the Territory of its political power. They want now what they wanted when they opposed the Edmunds bill in Congress, and when they secretly hoped for the failure of the Utah Commission's work — a plan that shall virtually abolish self-government in the Territory, and vest legislative powers now exercised by the people's representatives in a body constituted without reference to the people's will. In a word, the "Utah problem" means to them not the suppression of polygamy, but some scheme by which the minority may be put in control of the majority. Their idea of the contest is that it is less polygamy against anti-polygamy, than Mormon against Gentile. Judge Van Zile, who heads the delegation now in Washington, is the defeated candidate for delegate to Congress in the recent election. He appears to labor under the delusion that he has a grievance, although his defeat was accomplished by men who could not be denied the right of suffrage under the laws of any State or of the United States. And, therefore, when he brings a "railing accusation" against the Edmunds bill, he attacks it as a political measure, which it is not and ought not to be. The grave objections to placing the government of Utah in the hands of a legislative commission have already been referred to in these columns. It is an extreme measure, such as ought not to be resorted to until all else has failed. But so far from proving a failure, the Edmunds bill has not even yet been fairly put on trial; and should it prove inefficient, that result would not demonstrate that nothing short of a commission for the Territory would suffice. Again, the commission scheme is arbitrary and unjust. It contemplates the enactment of a general law of penalties without trial, bearing equally hard upon the innocent and the guilty. The disfranchisement of a people is not a work to be lightly assumed. When the punishment applies to classes guilty of no crime — the non-polygamist Mormons and the Gentiles themselves — it had better not be attempted. And finally, such an expedient, instead of dividing the Mormon power by creating distinctions, would consolidate it by abolishing them; and array Mormonism against the general government in a life and death struggle. Such a conflict is not to be invited. It would give color to the now baseless cry of persecution, and win for the faith, now degraded by the practices it sanctions, that sympathy which the American people will never hesitate to bestow upon the victims of injustice and oppression. A legislative commission could do nothing but usurp political power over an unwilling people. It could not lay a finger's weight upon the practice of polygamy. Mormonism in its most stubborn and bigoted form would gather strength in secret, and the price of the elevation of the leaders of the faction of the people to absolute control would be the insidious spread of a hideous moral infection. The legislative commission is not to be thought of. Those who are interested in urging it pay to the Edmunds bill the most flattering compliment they have yet received, when they say it may succeed in accomplishing its object "in a long time." Only the ignorant or the insincere can expect the instantaneous suppression of an evil so rooted and so fostered as polygamy. If existing measures do not suffice for that end, then others may be devised; but for the present they best serve the interests of morality and good government, who "only stand and wait." The position of the Gentile organization of Utah is that of a quack doctor who, for the sake of a fee, insists upon performing a surgical operation never yet known

to result otherwise than fatally, rather than leave the patient to a gradual recovery by the use of medicines recommended by the profession, and showing favorable results as far as they have been tried."

UTAH NEWS.

President John Van Cott is confined to his house by a severe spell of sickness.

Pleasant Valley coal, an excellent quality, is plentiful in the Salt Lake market.

The Deseret Hospital is the recipient of a great variety of donations from Mormons and Gentiles alike this season.

Apostle Erastus Snow, who recently returned from a trip through the southern country, is seriously indisposed.

Small-pox in Logan is reported to be under control. No new cases are announced, and the old ones are nearly convalescent.

There are only 320 soldiers at Fort Douglas. But then the Government need not get scared. The "Mormons" are no nearer a rebellion now than ever.

Hon. John T. Caine has been admitted to fill the unexpired term of Utah's delegate to the 47th Congress, to which he was elected on the 7th of last November.

A Canadian astronomer named Wiggins predicts a terrific storm about the 9th or 12th of March, 1883, which he says will be felt on land and sea, from pole to pole.

General H. S. Eldredge is slowly improving in health. He has been elected president of the Deseret National Bank, succeeding the late lamented Hon. Wm. H. Hooper.

General Worth, says a Laramie paper, is talking of moving to Salt Lake City. He thinks he has discovered the famous "fountain of youth"—the widely-celebrated Warm Springs.

Brother Joseph J. Daynes, of Salt Lake City, a talented musician, is the composer of a beautiful anthem to the hymn by P. P. Pratt, commencing "As the dew from heaven distilling."

The home manufacture and exportation of salt is becoming quite an industry in Salt Lake City. The crude material is furnished in immense quantities by the natural action of the waves of the lake upon the beach and the process of evaporation which ensues.

An old time reunion took place in the Social Hall, Salt Lake City, on the evening of the 5th ult. President John Taylor and other Church dignitaries, with their wives, were among the guests. It was a very happy occasion, recalling similar scenes in Utah's earlier history.

The bill introduced into the United States Congress, by Representative Cassidy, of Nevada, for the abolition of female suffrage in Utah, has aroused the indignation of the women of America, who regard it as a retrograde movement threatening the cause of woman's rights.

Governor Neil, of Idaho, an insignificant character who has figured as an anti-"Mormon" for several years, in his message to the Legislature of that Territory, urges them to pass a law making it as criminal "to preach in favor of the doctrine of polygamy, or publicly or privately advise, counsel or encourage others to commit polygamy, or knowingly aid or assist others to enter into polygamous relations" as to practice polygamy itself. Idaho adjoins Utah on the north, and is the home of many of the Latter-day Saints.